RELATION DE LA SORTIE DV DEMON BALAM DV CORPS DE LA MERE Prieure des Vrſelines de Loudun.

Et ſes eſpouuentables mouuements & contorſions en l'Exorciſme.

Avec l'Extraict du procez verbal des Exorciſmes qui ſe font à Loudun, par ordre de Monſeigneur, l'Eueſque de Poictiers, ſous l'authorité du Roy.

A ORLEANS,
Chez René Fremont, Libraire & Imprimeur rue de l'Ecriuinerie. 1635.
Suivant la coppie imprimee a Paris.
Auec Permiſſion.

RELATION DE LA SORTIE DV DEMON BALAM DV CORPS DE LA MERE Prieure des Vrselines de Loudun.

Et ses espouuentables mouuements & comorsions en l'Exorcisme.

Avec l'Extraict du procez, courbal des Exorcismes qui se sont à Loudun, par ordre de Monseigneur, l'Euesque de Poitiers, sous l'authorité du Roy.

A ORLEANS,
Chez René Fremont, Libraire & Imprimeur rue de l'Escriuinerie 1635.
Suiuant la coppie imprimee a Paris.
Aure Perrissin.

RELATION DE LA Sortie du Demon Balam du corps de la Mere Prieure des Vrſelines de Loudun.

LE Ieudy 29. Novembre 1635. Nous Jacques Denyau Conſeiller du Roy au Siege Preſidial de la Fleche, & ſon Procureur en la Commiſſion par elle donnée pour le fait deſdits Exorciſmes a Monſieur de Laubardemont, Conſeiller de ſadite Maieſté en ſes Conſeils d'Eſtat & Privé, eſtant audit Loudun en l'Egliſe des Religieuſes Vrſelines, avec Iacques Nozay Greffier en ladite Commiſſion, le Reverend Pere Surin de la Compagnie de Ieſus, ayant receu lettre de Monſeigneur l'Archeueſque de Tours, par laquelle il luy recommandoit de faire en ſorte que le ſieur de Montagu ſeigneur Anglois receut edification en la veuë de ce qui ſe paſſe aux Exorciſmes : Ledit Pere Surin ſe ſeroit employé à exorciſer la Mere Prieure deſdites Religieuſes en preſence dudit ſieur de Montagu & des Sieurs Kligieu, & Scandret Seigneurs Anglois & de pluſieurs autres perſonnes qualifiées, faiſant lequel Exorciſme, a paru le Demon Balam contrefaiſant les poſtures & mouuements qu'ont accouſtumé de faire Iſacaron & Behemot. Surquoy le Pere penſant que ce fut Iſacaron luy a commandé de rendre raiſon d'vn accident arrivé depuis huict iours à ladite Mere Prieure qui eſtoit un eſgarement extra-

ordinaire en son esprit, auec une perpetuelle inclination a manger & a dormir, dont elle receuoit une extreme peine, comme de chose extraordinaire & tres violente à sa nature, A quoy ledit demon a respondu que c'estoit une entreprise, & comme le Pere poursuiuoit de scauoir cesie enterprise le demon s'est retiré, puis le Cantique *Magnificat* estant chanté à paru derechef en la mesme forme d'Isacaron, & le Pere desistant de poursuiure sa demande, luy a enioint de se prosterner à l'ordinaire & rendre honneur au Sainct Sacrement, à quoy ayant obey, comme il estoit au milieu de son action, s'est arresté tout a coup, & à paru la forme de Balam dans le visage, mais d'une contenance triste & effrayee, portant neantmoins quelque marque de ris qui le faisoit connoistre, lors le Pere a dit aux spectateurs que c'estoit Balam, ce que le demon à aduoué, & comme on remarquoit que le visage deuenoit fort blesme & trancy, ledict Pere Surin luy a dit, tu blesmis comme coupable, qu'as tu fait, à respondu, il est vray, c'est moy qui ay fait le mal dont tu te plains, le Pere insistant de dire nettement ce que c'estoit : Apres quelque peu de retardement, a dit, c'est moy mesme qui ay ses iours passez causé à la malade ceste faim extraordinaire & ce sommeil importun, & qui l'ay empeschée de tous les exercices d'Oraison & de pieté qu'elle auoit accoustumé de faire : Surquoy le visage continuant de paroistre touſiours plus pasle & tendant a l'extremité, ledit Pere s'est aperceu que le demon n'en pouuoit plus, & conjecturant qu'il estoit pour sortir du corps luy à commandé auec grande ferueur de ce faire, Lors le corps de ladite fille estant à genoux, se seroit panche en arriere sur ses talons, & estendant le bras gauche en l'air à la veue de tous : Auons veu auec plusieurs autres des assistans, scauoir le Sieur Demorans Vicegerant de Mon-

seigneur

ſeigneur de Poictiers, Les Peres Anginot & Bachelerie Jeſuites exorciſtes, le Pere Luc Capucin exorciſte, leſdits Seigneurs Anglois, ledit Nozay Greffier, Le ſieur Dufreſne Bourgeois de Loudun, & notablement ledit Pere Surin exorciſant, ſe former ſur le deſſus de ladite main des characteres ſanglans qui faiſoient le nom de Joſeph, dequoy ledit Pere s'eſtant aperceu, a dit que c'eſtoit le ſigne de la ſortie de Balam, ledit nom eſt eſcrit en lettre Romaine en la forme & grandeur que voicy, lequel ſigne ledit Pere IOSEPH auoit extorqué dudit demon le primier du mois d'Octobre dernier, ce qui arrriva en ceſte ſorte. Ledit Pere Surin s'eſtant pris garde que la Mere Prieure auoit receu de ſingulieres faueurs de Dieu par l'interceſſion de ſainct Joſeph, & que ce demon Balam auoit aduoüé que ledit ſainct eſtoit ſon particulier ennemy au Ciel, ſe propoſa de le contraindre pour ſigne de la ſortie finale d'eſcrire le nom de Joſeph, au deſſus de la main gauche de la fille poſſedee au lieu de celuy de Balam, lequel deux ans auparauant il auoit promis d'eſcrire, le Pere trouuant plus ſeant qu'vne perſonne Religieuſe euſt ſur la main le nom d'vn ſainct, que celuy d'vn diable, ayant donc pluſieurs fois fait commandement a ce demon de promettre ce ſigne, ſans pouuoir l'engager à y conſentir, delibera de perſuader à la fille de faire quelque devotion pour cela, qui fut de communier durant neuf iours & faire quelque auſterite chaſque iour en l'honneur dudit S. Joſeph, cela eſtant fait le neufieſme iour à l'exorciſme, ſans que le Pere teſmoignaſt s'enquerir de ceſte affaire, le demon Balam parut en forme horrible contre ſon ordinaire, & mordant auec rage le deſſus de la main gauche, confeſſa qu'il eſtoit contraint par l'Ange Gardien de la fille de la part de ſainct Joſeph

ſepts de promettre de faire le ſigne commandé, au moment de ſa derniere ſortie, en ſuite dequoy il le promit & jura ſur le ſainct Sacrement, non ſans regret, diſant qu'il euſt pretendu, que ne pouuant aller au Ciel en perſonne, au moins ſon nom y allaſt eſtant graué ſur la main de ceſte fille, Conformement à la promeſſe, eſt aduenu ce qui eſt cy deſſus repreſenté, & ledit nom ſe trouue tellement grave que la premiere & ſeconde peau & la chair ſe voyent entamees, enſuite dequoy la fille eſtant venuë en ſa liberté, on a chanté le Te Deum Laudamus. Puis on a eſté daduis de faire paroiſtre quelques vns des Demons pour ſcauoir comme l'affaire s'eſtoit paſſee, ſur cela le Pere ayant le ſainct Sacrement en main, a commandé à celuy des demons qui ſeroit dans le corps de ce produire pour parler de ce dont il l'interogeroit, & bien toſt a paru Behemot auec ſon viſage affreux lequel commandé de dire qui auoit eſcrit ce nom ſur la main, a reſpondu que c'eſtoit le demon Balam, lequel avoit paru ſeul contrefaiſant les autres : Interrogé s'il eſtoit veritablement ſorty, a reſpondu, ouy par la chair & le ſang de Dieu que voila, faiſant ſigne vers le S. Sacrement : Interroge qui l'avoit contraint de ſortir, eſtendant la main a dit, c'eſt ſon ennemy, celuy dont voila le nom eſcrit, lequel eſt venu, & luy a fait commandement de quitter la feinte paroiſtre en ſon propre viſage, declarer qu'il eſtoit l'autheur du deſordre arrivé depuis huict iours en la Prieure, & en punition de ce deſordre, de ſortir preſentement : Interrogé plus expreſſement de la cauſe de ſa ſortie, a dit qu'il auoit eſté chaſſé par ce qu'il empechoit les œuures de Dieu : Interrogé qu'elles œuures, a reſpondu, oraiſon, abſtinence, penitence, & tout autre recueillemẽt par le dereglement des ſuſdites actions naturelles : Preſſé de dire nettement quel dereglement & en quoy, a reſpondu

ſpondu que c'eſtoit comme il a dit de la faire manger ſans ceſſe, dormir, folaſtrer, & empeſcher les autres Religieuſes de leurs devotions & offices : Surquoy le Pere luy ayant dit, tu feras les meſmes deſſeins un de ces iours & en punition tu ſeras contraint de ſortir comme luy, a reſpondu en jurant, je voudrois auoir mon obediance, je ſortirois ſans me faire prier, car ie ſuis trop tormenté : Et comme il regardoit fixement le Ciboire, le Pere luy ayant dit que regardes tu tant, a reſpondu, ie regarde celuy a qu'il ne faut point d'yeux corporels pour peneſtrer, & la deſſus s'eſt retiré. Dequoy nouſdit procureur du Roy, auons fait & dreſſé noſtre procez verbal, & fait ſigner auſdits preſens pour teſmoignage de la verité qu'il contient apres que lecture d'iceluia eſté hautement faite par ledit Greffier.

Ainſi ſignez, Oeny au, Iean Ioſeph Surin de la Compagnie de Jeſus, René Demorans, Guillaume Anginot de la Compagnie de Jeſus Exorciſte, F. Tranquille Capucin Exorciſte, Jean Bachelerie de la Compagnie de Jeſus Exorciſte, F. Luc Capucin Exorciſte, F. Elizee Capucin Exorciſte, frere Mathieu Capucin Exorciſte, Fr. Philippes de Menug gardien des Capucins de Loudun, Lerue Lieutenant criminel a Loudun, de Montagu pour avoir veu grauer les lettres du nom de Joſeph ſur la main, T. K. *& au deſſous dudit ſeing eſt eſcrit en language Anglois, qui a eſté interpreté en François par ledit ſieur de Montagu :* I'ay veu la main blanche comme mon colet, & en vn inſtant changer de couleur tout du long de la veine & deuenir rouge, & tout auſſi toſt une parole diſtincte naiſtre, & la parolle eſtoit Joſeph, Guillaume Scandret, Debillieres, Mouſſault ſieur du freſne, Petiot Archer des Gardes du Roy en la Prevoſté de l'Hoſte, Madeleine le Blanc, Gabrielle le Blanc, & Nozay Greffier.

FIN.

OBSERVATIONS VPON THE RELATION.

AMong all the ſhifts, by which the Romiſh Emiſſaries are wont to advantage their Maſters cauſe, there is none ſo effectuall, or wherupon they ſo much rely, as this of ſignes, and lying wonders, fore-told by Saint *Paul* in his ſecond Epiſtle, and ſecond Chapter to the *Theſſalonians*. For when their infallible pillar of their Church begins to cracke, and the Pope *ex Cathedra* gaines not ſo much credit for his Oracles, as *Pythius ex tripode*, then *ventum eſt ad triarios*, up goes the Stage, on goes the Vizor of godlineſſe with the cloke of Religion, *& cœlum miſcetur inferno*, where the Scene is the Church, the Play Prayer, Repentance, Faith and Charity the Actors, forged Saints, Prieſts, Fooles, and Devils, *tremendum cœlis pariter ac terris malum*. And firſt for the purpoſe, (to meddle onely with the matter in hand) if ſome cunning Mimicke, ſkilfull in tumbling trickes, and making of ſtrange faces may be had, who for gaine or other conſiderations is willing to ſacrifice his patience for the pageant, ſuch a one may not be paralleld; but for fault of this, ſome zealous man of a melancholly nature muſt bee found out, or ſome mayd rather, uſually troubled with the fits of the Mother, and the yonger, and handſomer, the fitter for their turne, according to the rules of our moderne Exorciſts, who, it ſhould ſeeme, had rather hazard the credit of their Church, then deale with any but tender fleſh, let Mengus, their old Devill maſter ſay what he pleaſe: This

party forſooth muſt firſt be perſwaded, that ſhe is poſſeſſed with one or more Devils, as the skill and diſcretion of the holy Father ſhall contrive, next a conſiderate choice muſt be made, both of time and place, as alſo of ſpectators, fit to bee admitted: and then, all things thus orderly diſpoſed, out comes the Devill Comedian with his trinkets, toyes, and pedlars ware, and placeth his patient in the holy Chaire, where being faſt bound for running away, a compoſition of Sacke, Sallet oyle, Galbanum, and Aſſa fetida, to the quantity of a pinte is adminiſtred unto her, and this he tearmeth the holy potion to rouſe the Devill and to make him ſtir, which is alſo ſeconded with brimſtone, feathers, frankincenſe, *&c.* fuming from a Chafingdiſh into her noſtrils, till the Devill begins to play his part, and then whatſoever ſhe doth or ſpeaketh, is preſently expounded to be no words or geſtures of her owne, but of the Devill that rageth in her: In which extaſie ſhe anſwers the Prieſt, as ſhe hath been beaten to it in her private practiſings for feare of freſh fumes and farther tortures, which are many times adminiſtred betweene whiles, under pretence that the Devill growes unruly, and diſobedient in his carriage, by which meanes the ſilly wench is fitted with her cue for the publike ſtage. In her fits ſhe ever commendeth the *Proteſtants* for her friends, and rayleth at the *Prieſts* as her enemies, and tormentors, upon which a large comment is readily made for the edification of the ſtanders by, namely how wel the devil loveth the *Proteſtants*, and how they are tortured by the touch of a *Prieſt*, becauſe forſooth at his ordination his fingers were anoynted wᵗʰ holy oyle. And though they often apply the Reliques of Saints, holy water, and the Sacrament it ſelfe, to the place where the Devil is ſaid to lye, yet none of them ſtartle him ſo much, or diſlodge him ſo effectually, as the touching of the place either with the *Prieſts* fingers only, or with ſome piece of his *Prieſtly* ornaments; and if you aske them the

reaſon

reaſon of this, they will quickly tell you, that ſuch is the honour, which it pleaſeth God to confer upon the holy *Prieſthood*, to the end that all his children may learne obedience thereunto. Wonderfull it is to ſee, with what dexterity they hunt the Devill up and downe, digiting him from the toe to the heele, from the heele to the knee, and ſo forward, caſting him out at their leiſure, and leaving as many more as they pleaſe behinde to bee ferreted out at a fitter time: But for your better knowledge of theſe Iuglers and their boxes, their ſorceries, inchantments, and conjurations, give me leave to refer you to the confeſſions of *Sarah Williams*, *Friſwood Williams*, *Anne Smith*, and others, who were pretended to be poſſeſſed, and diſpoſſeſſed, taken upon oath before the high *Commiſſioners* for cauſes *Eccleſiaſticall* in the yeare 1618 and 1602. and are annexed to Dr. *H.* book, afterward *Arch-Biſhop* of *Yorke*, written by him upon the ſame occaſion, being intituled a declaration of egregious *Popiſh* impoſtures, *&c.* wherein are learnedly and wittily ſet downe all the circumſtances of their abominable villany, under the pretence of caſting out of Devills, by which illuſions, as appeareth by the confeſſions of the ſayd Examinats, multitudes of ſimple people were drawne away to the *Romiſh Church*: *Sarah will.* ſaith 100. in one day, and others, 3. or 4000. within the ſpace of halfe a yeare. The chiefe Actors on this Stage, were *Edmonds*, *alias*, *Weſton* a *Ieſuite*, *Dibdale* and *Driland*, with divers other *Romiſh Prieſts*, their wicked aſſociats; and ſome of the names of their new coined Devils were *Smolkin*, *Hilko*, *Haberdinance*, Captaine *Philpot*, luſty *Dick*, luſty jolly *Ienken*, luſty *Huf-cap*, *Collico*, *Hob*, *Fralerello*, *Purre*, *Soforce*, and *Maho*: this *Maho* was Generall of the whole army, and Dictator of hell, the reſt were Coronels and Captaines of thouſands, hundreds and fifties, who had all taken up their quarters in theſe poore Catholikes.

But let us a little alter the Scene, and looke a while upon

theſe french Comedians playing their parts ſo cunningly at *Loudon*, and ſee whether this be not *vetus fabula per novos hiſtriones*: Nor may we lightly regard it neither, comming in teſte of the Kings Proc. in the head, and of divers other perſons of quality in the taile, as alſo by order of the B. of Poictiers, with a reverend inſtruction from the Arch B. of Tours, whoſe charitable care of our yong Engliſh Travellers is very conſiderable in the firſt place: For by this Fa. *Surin* takes his levell to manage the exorciſme for Mr. Mſ. edification; a faire end you will ſay, what ever the meanes be by which it is wrought; but let not this ſtartle you. For you are to know, that by a Ieſuits poſitions, any evill may be attempted, by which is effected a greater good: And it is more than probable, had it not bin for Mr. Mſ. ſake and his company, that the devill had never been lodged in the Prioreſſe, nor rouſed, and hunted as he was, at leaſt ſo punctually at their being in Towne. For I ſee no reaſon why *Bal.* ſhould have more power to enter, than *Behemot* had to go out of her body without the Prieſts leave. Beſides our *Roſcius in Scena*, F. *Surin*, knowes better how to poſſeſſe, than diſpoſſeſſe a woman. For about five yeeres ſince, if I am not miſtaken in the man, he was admitted to preach at Tours, and the firſt of his order, that to any purpoſe fixed his foot within that place, though often and earneſtly attempted by many, being a Towne ſeated in the Garden of *France*, rich, and full of handſome women, where, in few moneths he had ſo inchanted his feminine auditory, that many of their husbands were horne mad with his eloquence; and one among the reſt complaining then in my hearing of the ſubtilties of the Ieſuites, & particularly of this Orators ſmooth tongue, and cunning behaviour among them; proteſted, that hee was afraid, that *Tours* would ſhortly become another *La Fleche*, and then, ſaid hee, we ſhall neither be maſters of our wives, children, nor eſtates: For our wives they will have by con-

feſſion,

feſſion, our children by education, and our wealth by procurement of both.

Now this towne of *la Fleche*, which ſignifies an arrow in the Engliſh tongue, was long ſince aſſigned them by act of Parliament for a ſeminary or ſpawning place for the holy foundation of their S^t. *Ignatius*, as *l' Arche* ſignfying a Bow, had likewiſe bin allotted unto them by the City of *Dole* for the ſame purpoſe, as is wittily expreſſed in the diſtichon.

Arcum Dola dedit, dedit his male cauta ſagittam
Gallia, quis funem, quem meruêre, dabit?
Blinde France the Shaft, Dole gave to them the Bow,
Who will the ſtring, which they deſerve, beſtow?

So exit *Prol.* and now the Play begins: Enter *Prioreſſe* in the holy Chaire, *F. Surin* in his exorciſing robes, with his Budget full of Oxe bones, Fox bones, and Cockes bones, holy water, juggling trickes, and other implements belonging to the ſervice, who having adminiſtred the holy potion, begins to cry aloud (for this is the forme expreſſed in their miracle booke) *Audi igitur, inſenſate, falſe, reprobe, &c.* Heare then thou ſenſeleſſe, falſe, lewd Spirit, miſerable Creature, tempter of men, deceiver of bad Angels, defrauder of bad ſoules, Captaine of Hereticks, fatuous, beaſtiall, ninny drunkard, infernall thiefe, wicked Serpent, ravening Wolfe, leane, hunger-bitten, impure Sow, ſilly beaſt, truculent beaſt, cruell beaſt, bloudy beaſt, beaſt of all beaſts, the moſt beaſtiall Acherontall ſpirit, ſmoaky ſpirit, tartarious ſpirit, make thy appearance: Enter the devill *Balam* in the poſtures proper to *Iſacaron* and *Behemot*: (*F. Surim*) Sirrah, what is the reaſon that the Prioreſſe, for any time theſe eight dayes, eates like a Wolfe, ſleepes like a Topp, toyes like an Ape, and wriggles like an Eele? *Bal.* (ô ſir) it is an enterpriſe. And ſo with a majeſty becomming a devill, he betakes himſelfe to his withdrawing roome, leaving the wiſe father to ſtudy what was next to be done, and to fit himſelf for the ſe-

cond Scene; where before wee proceed, you will aske to be reſolved, why *Balam* appeared not in his owne ſhape, or if in a ſtrange one, why in the ſhape of two together? and why was hee taken for the one rather than the other? I could ſatisfie you by very good warrant from the reſt of his carriage, that *Bal.* was but a young devill, lately weaned from his Damme, and newly called to the Stage, ſo that baſhfulneſſe might not ſuffer him at the firſt to put himſelfe ſimply upon the publike cenſure: or elſe it may bee that hee was ſo ſcarred with father *Surins* fury, that hee durſt not ſhew his owne face, but after the manner of affrighted perſons, flying from poſt to pillar, he was glad to ſhrowd himſelfe under the vizor of *Iſacaron* and *Behemot*, thinking any place or ſhape more ſafe than his owne, when indeed he ſaw no place nor ſhape that could protect him; and the reaſon why the father tooke him for *Iſacaron*, was, becauſe hee tooke him not for *Behemot*.

This may helpe ſatisfie another quære, which a buſie queſtioniſt might happily propoſe, why the devill makes ſo ſhort an anſwer to the Ieſuites demand, and ſo abruptly departs from him: for it is likely his baſhfulneſſe and feare had put him out of his part, and therefore hee goes backe into the Tyring houſe to recollect himſelfe for the next entrance, there being no prompter allowed for the ſtage; which ſeemes very probable, becauſe at his ſecond appearance, the Text ſayes, *F. Surin* deſiſted to purſue his demand, which I am confident hee would not have done, if hee had beene ſecure of his ſchollers memory, and the right anſwer fitted for his queſtion. But theſe are Riddles, and I am no *Oedipus*; yet if my former Expoſition like you not, give me leave but once more, and I will challenge all the Expoſitors betweene *Trent* and *Tybur* to doe it better. Obſerve then, I pray, for your further inſtruction, that by that time the father had done with his conjuring termes, which he never

ver learn't of the Archangel, the holy potion ſtrong enough to make a horſe mad, began to worke, and the patient to ſling, kicke, and throw her armes about; or happily there was no potion at all given her, at leaſt a very eaſie one for faſhions ſake, if ſhe knew her cue before, and were as willing as skilfull in her devils craft, which geſtures of hers are readily expounded to be the geſtures of *Iſac*: and *Behem*: and the iſſue of all, *deſinens in dæmonem mulier formoſa*; for the devils are no where elſe to be ſeene or heard, but in the actions of the maid, and the tongue of the Prieſt; a pregnant proofe whereof you have in Mr *Mayny*, by his owne confeſſion before the high Commiſſioners in the yeare 1602. in whom the Prieſt had diſcovered ſeven devils, ſhewing themſelves by their poſtures to be the authors of the ſeven deadly ſins; for when hee lifted up his head, looking highly, the Prieſt ſaid, the ſpirit then comming up was the ſpirit of pride, and when he ſnorted and gaped, that hee ſaid was the ſpirit of ſloth, and ſo forward through all the reſt. For ſhould the devill appeare in his owne ſhape, apart, and ſeparate from the body of the patient, you may be ſure himſelfe would be the beſt Exorciſt, both to reſtore the party to her ſenſes, and to caſt the actors off the Stage: yet blame not the Relator; for ſtrange circumſtances ſtand not idle in miraculous ſtories, but are very effectuall to perſwade beliefe; and where the minde is already weakned with ſuperſtition, the more involved with ſenſeleſſe intricacies, the ſooner credited and reuived. But to goe on to plainer matter. Father *Surin* muſt not bee mocked, and therefore cals for the Hymne (*Magnificat*) to rouſe the devill the ſecond time, who enters, as before, in the ſhape of *Iſacaron*, where inſtantly hee is met with ſuch a counter-buffe by the enraged father, for his cutted anſwer, that hee is beaten out of his jeſt into very good earneſt, and made to ſet his owne head upon his owne ſhoulders, with a countenance very much aſtoniſhed, and by

little

little and little waxing ſo pale, that aſhes it ſelfe could not be paler. But ſtay a little; one devill inſtructed by a Ieſuite, is cunninger than a thouſand: for 'tis ſaid, that as he proſtrated himſelfe before the Sacrament, he made a ſtop in the midſt of his action, and beſtowed a ſmile upon the company, diſcovering himſelfe to bee a devill of an extraordinary temper and moderation, that could compoſe his countenance to mirth in the verie agony of his greateſt affliction: yet how could he chooſe, thinke you, though he were dying, to ſee how he had changed his ſhape, and they never the wiſer, till father *Surin* by vertue of the holy *Hocus* out of his ſpirituall Budget, had told them plainly that it was *Balam*; for he had caught him ſmiling, and meant to pay him ſoundly before he let him goe; which the devill perceiving, bore the father witnes that he was *Balam* indeed, & ſo ſtrengthened the teſtimony, hoping by that means to have found ſome favor at his hands; but for all that father *Surin* goes roundly to work with him: Sirrah, your lookes bewray you, what have you done? Now ô for an audible Cryer to make an Oyez; for the father of lyes will tell us the truth, and if you will no beleeve him upon his owne word, you need not doubt him upon the Prieſts command. Well, true it is, that I am the author of all the diſtempers lately happened in the Prioreſſe; 'tis I that have cauſed her to eate and ſleep thus exceſſively, &c. Vpon which the poor Devill growing ſo miſerably ſick and pale, as was poſſible for a Devill to be, and live; the father ſeeing him even quite ſpent, and ready to leape out of the window, if he might not be let out of the doore, for meere pitty now ſeales him a releaſe, and bids him be gone, and out he goes, but which way we doe not learne by any intelligence from the ſtanders by, though, I dare ſay, ſome of them were as diligent as poſſibly they could, eſpecially if the maids head were joyned to her heeles, as is affirmed by the Relation. But let this paſſe, whatſoever they ſaw not, this

this we may be ſure of, that all of them ſaw the maids arme, and the name of *Ioſeph* written on her hand, for thus much appeareth to be true by the teſtimony of many ſufficient witneſſes; the reſt we muſt take upon father *Surins* word, who ſaw it no doubt with the eyes of his Prieſthood, and had not, I warrant you, ſo much knavery in him, as to beguile a dead Pig of his yoke, much leſſe ſo many of his deare diſciples met together upon ſo holy an occaſion. And now have you taſted the marrow of the miracle, but if you pleaſe to write with the juice of a Limon upon a peece of paper, and afterwards hold it to the fire, or learne how the characters are made upon the armes of many that have beene at *Hieruſalem*, I am verily perſwaded you ſhall acquaint your ſelfe with as great a miracle as this, though happily not altogether wrought after the ſame manner. But heare the learned ſpeake, Father *Surin* like a skilfull Rector in a puppet play, points at the ſigniture with his rod, and tels you that this is the evidence of *Balams* departure, a promiſe whereof, if you will beleeve him, hee had forced from him upon the firſt day of *October* laſt, of all dayes in the yeare, and for your better undeſtanding of the particulars, cals in the *Chorus* for the third Scene, where for brevities ſake, I will onely note a few things meerly tending to the bearing up of ſome of thoſe forgeries, for the renouncing of which they proclaime the Proteſtants to be Hereticks, though indeed moſt plainly confuted by Scripture, antiquity, and reaſon, whereof there needs no other proofe in this place, then the evidence it ſelfe of theſe impoſtures: (for, *Veritas non quærit angulos*) and themſelves, if you put them to it, will coldly warrant the truth of their myracles, juſtifying only them as uſefull means, & godly helps, for the proprgating of Religion, and the good of the Church, as appeareth by the anſwer of *Tomſon* the Prieſt to Mr *Anthony Tyrell*, as you ſhall finde in the ſaid *Tyrels* confeſſion more

at large; *viz.* Doe not you Mr *Tyrell* caſt out any ſpeeches, as though you doubted that *Sarah Williams*, *Friſwood Williams*, or *Anne Smith* were actually and really poſſeſſed, whatſoever you doe thinke, &c. For though I for my part will not make it an Article of my Creed, yet I thinke that godly credulity doth much good for the furthering of the Catholique cauſe, and theſe are things of more importance thereunto, than all the books that have beene written of late dayes about the controverſies in Religion with the Proteſtants. But what ſhould we looke any farther, ſeeing they have a common title for them, ſtiling them by the name of pious frauds; and a world of which you ſhall finde in their Legend of Saints, more truly called their *Legend of Lyes*. But I had almoſt forgotten my ſelfe: The particulars to be obſerved, are theſe. Firſt, that God doth beſtow many ſingular favours upon men and women, by the interceſſion of Saints, therefore are they to be invoked. Secondly, that Religious exerciſes and auſtere actions are to be undertaken in honor of the Saints. For by this means the devil was conſtrained to make the ſigne wch before he could by no meanes be drawne unto, no not by the power of father *Surins* commands. Thirdly, that the Angel gardian of the maid, commanded it in the name of S. *Ioſeph*; & the reaſon of this I cannot conceive, unleſſe it were becauſe S. *Ioſeph* could not come himſelfe to doe it, nor the devill heare him ſo farre off; but then me thinks on the other ſide, how could S. *Ioſeph* heare the Prioreſſe, and anſwer her devotions? Did the Angell alſo performe that office? Here the text is as mute as a fiſh: but by your favour, miracles admit not of diſputes, nor is this a place for curious queſtions: but if you deſire to be edified, then learne obedience, which is better than ſacrifice, and marke how dextrouſly the Devill was drawne by father *Surin*, and with what admirable policy he was circumvented, firſt, to diſcover who was his particular enemy

in heaven, which me thinks a devill of two yeare old ſhould never have done, & then how he was defeated of ſending his name, & forced to bite it out with his own teeth, which happily might otherwiſe have ſtolne thither unperceived. For, without all queſtion, the devill never thought of hurting the Nun, as knowing before that Nuns were meate for Friars, and not for devils, but onely did this for the honour that hee meant unto his own name, howſoever the angry father took the matter, who fearing leſt a tricke might be put upon heaven, and wiſely judging the hand of a Votary to bee a fitter ſeate for the name of a Saint, than of a devill, would needes prevent him with ſuch ſingular diſcretion. But me thinkes it is very much that the poore devill could not be beleeved without ſwearing upon the Sacrament, but that this torment, the worſt of all other, muſt be added to the reſt: It makes me fear the Dominicans report in his Sermon, which he ſaid was revealed to him in a dream, touching the Ieſuites lying deeper in hell, and in greater torments, than any others, to be no fantaſme: for being ſo hardly uſed by them here, how ſhould the devils otherwiſe chuſe than requite their kindneſſe, when they have gotten them to hell; whither, by the ſaid Dominicans revelation their courſes muſt neceſſarily bring them every one. And here for a concluſion of the Scene you have the tale of the engraving of the name of *Ioſeph*, told over againe, to print it as faſt in your memory, as the letters were ſtamped red in the skin and fleſh of the holy Virgin: But *Te deum laudamus* is already ſung, and freſh Actors are ready for the Stage. Enter father *Luc Capucin*, with father *Anginot*, and *Bachelery*, *Ieſuits*, *Exorciſts*, &c. who having knockt their holy heads together for a while, at laſt, *pæluriunt montes*, out it comes, and here you have it. The beſt of their witneſſes forſooth is yet unſworne, whereupon *Behemot* is ſummoned to appeare, one of the other Devils ſtill behinde in the body of the Prio-

reſſe, who being examined, anſwers ſo fully to all the Interrogatories, and joynes ſo punctually with his fellow witneſſes, father *Surin*, and devill *Balam* in his diſpoſition, that unleſſe he be overtaken in the point, where he ſaith, S. *Ioſeph* is come, &c. nothing may be added to his teſtimony: for father *Surin* affirmeth by his *Chorus*, that the Angel commanded him in S. *Ioſephs* behalfe; but *Behemot* ſaith, that S. *Ioſeph* came, and did it himſelfe: now which ſpeakes trueſt; the devill or the Ieſuite, for mine owne part I cannot diſcerne: but this I am ſure of, that the father was angry with him for ſomething, when he threatned him that he ſhould runne the ſame fortune with his brother *Balam*, nor would ſuffer him to goe out, when he voluntarily offered it, but kept him ſtill in ſuch bitter torments, who would faine have returned to hell for eaſe.

For what ſays father *Surin*? Thou ſhalt one of theſe daies do the ſame exploites, and for thy puniſhment be forced out as he hath been: to which the Devill anſwers: I would my obedience were in my owne power, I would not ſtay to be intreated: for I am too much tormented where I am: as if he ſhould have ſayd (Reverend Sir) I am altogether at your command, nor dare do any thing but what you pleaſe: for I wait on your backe as an Ape on a whip, being wholly governed by your directions: by which it is evident that poore *Behem.* came neither maliciouſly, nor ſaucily in to the Nun, but was rather caught in a trap as he walked in the Cloyſter to ſolace himſelfe, and ſo thruſt into poſſeſſion in ſpight of his teeth; an innocent Devill certainly, let the *Ieſuit* quit himſelfe how he can: but what are thoſe exploits required at his hands? marry the ſame that *Balam* had done before him, to beſtow ſome more guady dayes, and ſleeping dayes upon the *Prioreſſe*, to releaſe her of the diſcipline of her order, and to give her liberty to toy and toole ſomtimes with her fellowes and oftner with the *Friars*; all which con-

conſidered, who can beleeve that the father will ever performe his word and caſt him out according to promiſe, or if he would, that ſhe will be willing to part with his company, except it be to pleaſure a Siſter, and enjoy a freſh one in exchange: For a *Ieſuit* is moſt pleaſed when he has moſt worke, and who ſees not that the poſſeſſing and diſpoſſeſſing of a Nun is the chiefe of his buſineſſe: beſides, we gather by the relation, that then is the time, when ſhe her ſelfe is beſt at eaſe: So that the Devill is only to be pitied (for all confeſſe he is miſerably afflicted) and the rather becauſe I ſee no meanes for his getting away, unleſſe it be out of the frying pan into the fire, happily out of the *Prioreſſe*, but never out of the *Priory*; where humbly craving pardon of the witneſſes, for finding ſo many contradictions verified under their hands, I will proceed a little farther, for here is ſtill a pad in the ſtraw, if we could find it, ſomewhat more was in the matter, elſe certainly *Behem*, had never been called: and out of doubt I have it by the end: *Balam* you know ſwore but upon the bare *Sacrament* onely, but here is a Devill for the purpoſe indeed, *Behemot* ſweares by the fleſh and bloud of God which ſee there, by which words he enters ſuch an evidence for tranſubſtantiation in the faith of the auditory, that no arguments either from antiquity or Scripture, muſt ever be able to doe it away, no not the example of our Saviour Himſelfe, who rebuked the Devils, and rejected their teſtimony, whenſoever they confeſſed Him to be the *Chriſt*: And yet at the upſhot, *Behemot* was like to have marred his owne proofe, by pointing them to that which they could not ſee, had not the father beene as good a Mountebanke as he was a Comedian, and applied his balſame to the bleeding wound: For he cures it preſently with a freſh queſtion, asking him what it was that he looked ſo earneſtly upon, by which the Devill perceiving his error anſwers readily. I looke on that which may not be beheld with corporall eyes,

and ſo retiring backe into the body, finiſhed the firſt act of the play, which was thought enough for that time, leaving the prieſts to cry *victoria* over the *Proteſtants*, and to ſing their conqueſts with their ſpectators names.

But now if you pleaſe to ſtay the ligge, *a la mode de France*, though out of faſhion in England, I will fit you with one not unſuitable to the occaſion, as it was acted before the King in the Cathedrall Church of our Lady at *Paris*, in the yeare as I remember, 1625. which was this.

The King of *Canadaes* Son, by meanes of the intercourſe of traffique betweene the French and that Savage Nation, having, at the ſuite of theſe holy compaſſors of Sea and Land, beene ſent by his Father into France, and there entertained at their Colledge in Paris, with the quinteſſence of Ieſuiticall diſcipline, for the ſpace of two yeares, was at length preſented a learned Catechumeniſt in the Cathedrall Church of our Lady to be baptiſed; where in the preſence of a Congregation, as great as the Church was capable of, the King himſelfe was his Godfather, and gave him his owne name, but when the Sacrament was adminiſtred, ſuch a cracke was heard from a ſecret Scaffold provided for the nonce, that the whole multitude was much aſtoniſhed, fearing leaſt the Church would have fallen on their heads, whereof the holy fathers being well apayed to ſee their plot had taken effect, one of them catching his cue, and beckning with the finger for audience, began to tell them, that they had no cauſe to feare at all, but rather to rejoyce, and glorifie God, who had honoured the baptiſme of this Savage Prince with a miracle, in token of the converſion of that whole Nation, whereof himſelfe was now the firſt fruits: But while he was yet ſpeaking, the paper wherein the miracle was wrought, came ſmoking downe among the company, and brought ſuch a ſtinke of Gunpowder with it, that every one with his noſe in his hand began to leave the place, and get him away,

ſome ſmiling, others bluſhing, and laſt of all the new Chriſtian alſo, leaving his religion where he had found his baptiſme. For being not long after brought into England with the French ſhips, taken by ſome of our Merchants in their Canada voyage, he himſelfe related the ſtory, proteſting it to be true, with many more of like nature, for which, he ſaid, he did much abominate the Romiſh religion, and thereupon became conformable to the Church of England.

Tantum hæc religio potuit ſuadere malorum.

FINIS.